The Unitarian Calendar

THERE'S a good time coming, boys,
  A good time coming:
Let us aid it all we can,
Every woman, every man,—
  The good time coming.
Smallest helps, if rightly given,
  Make the impulse stronger:
 'Twill be strong enough one day,—
    Wait a little longer.

—MACKAY.

Vol. 4 OCTOBER — 1911 No. 2

OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 105 South Dearborn Street, Chicago, Ill., and 376 Sutter Street, San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the Secretary Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Hon. George Hutchinson.

UNITARIAN SUNDAY-SCHOOL SOCIETY

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 105 South Dearborn Street, Chicago.

Address correspondence to the President, Rev. William I. Lawrance.

Address contributions to the Treasurer, Mr. John H. Edwards.

NATIONAL ALLIANCE OF UNITARIAN WOMEN

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

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Address contributions to the Treasurer, Mrs. Lucia Clapp Noyes Mattapan, Mass.

YOUNG PEOPLE'S RELIGIOUS UNION

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship, and Service."

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Address contributions to the Treasurer, Mr. O. Arthur McMurdie.

NATIONAL LEAGUE OF UNITARIAN LAYMEN

Organized in 1909.

Promotes an increasing participation in the works of the local churches and in the affairs of the denomination at large.

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President, John Mason Little.

Vice-Presidents, Hon. Horace Davis, LL.D. and Mr. M.T. Garvin.

Address correspondence to the Secretary and Treasurer, Mr Cyril H. Burdett, 135 Broadway, New York City.

The Unitarian Calendar

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THE SUPREME FUNCTION OF THE CHURCH

REV. GEORGE E. HATHAWAY

Of the First Unitarian Church, Manchester, N. H.

There is, to-day, an acute and growing demand for efficient moral leadership. This is a specific challenge to the church. For the church is the unique medium of ethical-spiritual culture. To abandon this supreme function of producing fundamental social and ethical motives, in order to heal the sick, correct the tariff, abolish the wage system, and in general to become a social-political scavenger, is—for the church—equivalent to renouncing a superlative and urgent duty.

Acquaintance with affairs produces an oppressive sense of a confusion and poverty of principles in society as a whole. Modern developments have overpassed current principles. Our inventive proficiency has increased the need of new ethical-social-spiritual standards manifold.

But the materials for an adequate philosophy of living are at hand. Modern knowledge and experience, plus our better reading of history, is bringing us quite unprecedented revelations, that are obviously sufficient to furnish the basis of an adequate system of principles.

Herein is the church's supreme opportunuity, for it is the interpreter of values, the teacher of standards, the creator of ideals. It remains the unique, exigent, and uncontested function of the church to translate the vast volume of man's ex-

perience of life into the fundamental conceptions of religion; to discover and proclaim the "general plan" of life; to declare what manner of race we ought to create; to teach right and duty as revealed by the universal world-view, to inspire men by visions of their possibilities; to evoke all the spiritual daring, ethical honor, and practical enterprise that is native or possible to the human soul.

CHILDREN

REV. FRANKLIN MARION HAM

Of the Christian Union Society, Reading, Mass.

Children stir divine emotions in us because they speak so directly and convincingly of their divine origin.

God is the spirit of eternal youth forever incarnating Himself in new forms. Children bear perpetual witness to this truth and stand as tangible proofs of God's existence. Their dimpled bodies suggest infinite beauty. Their innocent eyes reflect the light of perfect purity. Their voices are still vibrant with the sweetness of celestial music. Their artless speech breathes the candor of unsullied truth. The subtle charm of some transcendent sphere seems to cling to them and they bear to us the very light and grace of Heavenly things.

Happy is the home that knows the joy of little children, for in them we see God face to face and receive His choicest blessing.

A wise man feareth and departeth from evil; the fool rageth and is confident.

—*Prov.*, xiv: 16.

THE MANIFESTATIONS OF GOD

Years ago I heard the late Thomas B. Reed deliver an address in which he said, "Whether the Overruling Providence, of which we talk so much and know so little, has each of us in His kindly care and keeping, we shall better know when our minds have the broader scope which immortality will make possible."

While it is true that we know little about God because our finite minds cannot comprehend His infiniteness, yet we are consoled that in His manifestations we come closely into contact with Him. We see these manifestations of His benevolent care for us all about us—in the sunlight, the air, the sea, the sky, the flowers and everywhere in nature.

Some years ago, while summering in the Pocono Mountains, I asked a minister this question: "How is it that God manifested himself in a material way to the people of olden times, as recorded in the Bible, and not unto us of modern times?" He smiled and naively replied: "He *does* manifest Himself in a material manner to us, but in a different way. He has chosen to manifest Himself through men—philanthropists, educators, ministers of the Gospel, physicians, musicians and all types of men whose mission in life is to lift humanity to a higher plane." This minister was an orthodox preacher, and I have often thought of his reply and how truly it accords with Unitarian thought. When I go horseback riding through our beautiful Fairmount Park, my mind often dwells upon this very subject, and as I ride through the woods and bridle paths, breathing the fresh air and beholding the beauties of Nature, I conclude that *here* in Nature is the very highest example of His glorious manifestations. My finite mind cannot conceive a grander environment; to me it seems Perfec-

tion itself. And so, back of it all we can feel sure that there is a Force, which for a better name we call God, controlling the entire universe. So let these manifestations bring us to a higher plane in thought and action, realizing that "God is a Spirit, and they who worship Him must worship Him in Spirit and in Truth."

WALTER C. GOLD.

Does it not appeal to you, this idea,—that, if you have something that is worth anything, a view, a truth, an inspiration, a hope, it is worth handing to somebody else? If your religion is not worth giving away, it is not worth keeping. And this is one of those things that increases by dispensing it. The more love you give away, the more tenderness you give away, the more pity, the more sympathy, the more help, the more truth-teaching, the more hope, the more of them all you have. So that, if I find a man who does not care whether his neighbor shares his great beliefs and hopes and inspirations with him, then I have little respect for his convictions. I do not believe he has anything which he values much unless he is impelled by the generosity of his soul to share it with his fellows.

—*M. J. Savage, D. D.*

Murder to the murderer is no such ruinous thought as poets and romancers will have it; it does not unsettle him, or fright him from his ordinary notice of trifles; it is an act quite easy to be contemplated, but in its sequel it turns out to be a horrible jangling and confounding of all relations.

—*Emerson.*

"Take this and go to Washington."

Thus spake a certain layman to his minister few days ago.

"This" referred to a check for $50, and by Washington" was meant the National Conference of Unitarian and Other Christian Churches, hich will be held at the Capital of the United tates on Oct. 23-26, inclusive.

That the minister survived this unexpected but xtremely gratifying injunction is proved by the act that he was alive and well when he related he occurrence to the Secretary of the American nitarian Association. Since then a number of milar reports have reached us, including several where the Executive Committees have taken ormal action to provide for the attendance of heir pastors upon the National Conference.

Now if this were purely a matter of personal nterest—merely a provision for a ministerial unket—the only reason any layman or society vould have for sending the minister to Washington would be that of generous good-will.

But it is not a personal matter, but a Church ffair. The settled minister does not attend the National Conference for pleasure (although leasure may be incidental), but for professional fficiency. He would like to go and he ought to o for the sake of the cause—to benefit himself, is church and the National Conference. But he majority of our ministers are living plumb up o the limits of their incomes and cannot afford o contribute $50 to the cause in this form. They re giving all they receive to the landlord, the rocer, the coal dealer, the clothing stores and he local church.

Ministers are, however, loath to put the matter as a business proposition before their respective congregations, and for that reason many a

minister who would get a new lease of pulpit power, and many a Church which would otherwise be greatly benefited by the inspirations of a great national gathering, will go on in the old routine, as if nothing of the kind had ever happened.

We feel sure that, in many cases, the only reason why the minister's attendance at Washington is not assured is because the proper person may not happen to think of it. That is why the subject is brought out here. You, who read, can easily make a clipping of this column without disfiguring your volume of THE UNITARIAN CALENDAR, and you can send it to the chairman of your church, and the Secretary of the American Unitarian Association will gladly take all the opprobrium that may be heaped upon him in consequence. A dozen persons, more or less, can each contribute a few dollars far more conveniently than the average minister can attempt to raise the whole sum; and it may well be doubted if money in the life of the Church can be spent to a better advantage. At Washington will be gathered ministers and delegates from all parts of this country and Canada. For the first time in its history the Conference will meet in the "home town" of a living Unitarian President of the nation. The difficult problems of the Liberal Churches will be considered and that indescribable but most potent influence exerted by the contact of like-minded people will give new vitality to those who are trying to give the highest expression to our denominational life. It is probably not too much to say that in actual dollars and cents the Church whose minister attends the Conference will be the gainer; it is surely true that the strength and influence of our cause will be thus increased, and the vigor and efficiency of the local Church will receive a renewing impulse.

TWO-SIDED RELIGION

REV. ROBERT F. LEAVENS

Of the First Parish, Fitchburg, Mass.

There are two ways in which men have commonly regarded religion. In the first way, they consider it to be the devotion of man to the service of God. They emphasize the means of worship, they magnify prayer and devotional reading, they attach much importance to attendance at church, and sometimes set high value upon ritual and sacrament. Their temperament is mystical, their aim is the cultivation of "spiritual life," and the criterion of religion is the depth of personal religious experience that it nourishes. While high character, apart from this, they are often inclined to ignore, or even disparage, as being somehow defective.

The second way is opposite to this. Men regard true religion as devotion to the service of man. They lay their whole stress upon conduct; they express it in good works, charities, reforms and civic betterment. Their temperament is practical, their aim is ethical, their test of religion is found in mutual helpfulness, and they attend church chiefly for the sake of the social intercourse and the sermon, and are largely indifferent to the rest of the service.

But there is a third way that is better than either of these, because it combines the values of both. It is when men look upon religion as a personal experience which is cultivated in church as love to God, but bears fruit in the world as love to man. We must recognize the value of worship as a means, and the necessity of service as an end. We must see that while a form of religion which cultivates only the devotional side of the nature is in danger of becoming little better than refined selfishness, yet one which is to keep up its vitality when first enthusiasms are worn

off and discouragements multiply, must be continually refreshed by connection with sources of inexhaustible strength.

We need to pray, lest we grow weary in well doing. We need to work, lest our prayers become hollow mockery. Worship of God must inspire to service of man. Service of man needs to be stimulated by worship of God. The only religion that will express man's full spiritual nature and fully answer the needs of the world will be diligent in cultivating both.

Always there is a clearer vision of truth which we may reach; always there is a better work which we may do; always there is more of kindliness, more of courtesy, more of helpfulness, more of good-will, more of love, which we may give; always there is a fuller realization of our own divinity possible to us,—a fuller consciousness that we are God's children, that we are gods. And always, always, always, are we face to face with the fight against some of the thousand forms of our own selfishness. The church is a means whose purpose it is to hold ever before our eyes the possibility of growth, the possibility of seeking righteousness, the possibility of supreme joy in striving to live, daily, the God-like life of self-forgetting service. —*Edwin G. Brown.*

Things can not always go your way. Learn to accept in silence the minor aggravations, cultivate the gift of taciturnity and consume your own smoke with an extra draft of hard work, so that those about you may not be annoyed with the dust and soot of your complaints. —*Osler.*

UNITARIAN HYMN

God is love; his mercy brightens
All the path in which we rove;
Bliss he wakes, and woe he lightens:
God is wisdom, God is love.

Chance and change are busy ever;
Man decays, and ages move:
But his mercy waneth never:
God is wisdom, God is love.

E'en the hour that darkest seemeth
Will his changeless goodness prove;
From the gloom his brightness streameth:
God is widom, God is love.

He with earthly care entwineth
Hope and comfort from above;
Everywhere his glory shineth:
God is wisdom, God is love.

—*Sir John Bowring.*

RELIGION AT WORK

REV. EDWARD G. SPENCER

It is well to cultivate a cheerful optimism; it is better to profess and to practice an earnest meliorism; that is to say, it is well to believe that

"God's in his heaven,
All's right with the world,"

but it is better to believe that whether all is right with the world or not, God's presence in the world as in his heaven is the promise and the potency of its betterment.

Such a belief chimes with our experience, and is the necessary antidote to discouragement. It permits us to look upon the plights and the perils of those who are less fortunate than we without heartlessly belittling them or weakly despairing of the ways and means of redemption. We are able to accept the evidence of our senses without being overwhelmed by what we see and hear. If the world is susceptible of betterment, there is challenge and appeal in it for us. There is something for us to do, keen relish in the doing, and satisfaction and honor when it is done.

After all, we do not know that the ultimate issue of the world is safely and securely predetermined in the goodness of God. We do not actually know that the world is moving toward a preconceived end. It is conceivable that God's interest in the world is speculative rather than purposeful, that the world is free as we are to work out its own salvation, and that we who are invested with reason and conscience within it are chiefly responsible for the result. Perhaps the world is free to fail. Perhaps God deliberately refrains from setting any goal before it, but is just making what he can of it with such means as he has chosen to work with, and with us to help him. Perhaps it is joy to him to honor us with this splendid challenge to our moral efficiency. Should it not be joy to us to respond to the challenge in kind?

Between the acting of a dreadful thing
And the first motion, all the interim is
Like a phantasma or a hideous dream,
The Genius and the mortal instruments
Are then in council; and the state of man,
Like to a little kingdom, suffers then
The nature of an insurrection.

—*Shakespeare.*

CLOTHES

REV. JOHN W. DAY

Of the Church of the Messiah, St. Louis, Mo.

In our St. Louis street cars we see a sign which perpetually makes a tailoring firm to say to us, "We made your father's clothes." As a recommendation of stability and integrity this is undoubtedly a good form of advertising. A firm that has lasted so long is entitled to confidence and respect. But when it comes to making clothes, the fit and style are not negligible considerations. We have regard for our father's clothes, but we may not wish to wear clothes like them. Another generation is likely to prefer makers who are accustomed to fit their father's sons. One would naturally fear that placing the stress on having made clothes that suited our fathers might easily unfit a tailor for contemporary employment. Such advertising may retain the loyalty of the fathers; it is scarcely calculated to enlist the patronage of a large number of sons.

Yet in the matter of clothes for the mind, expressions which shall follow the form and content of conviction, it seems to be considered a high recommendation to say that certain creeds and types of belief are to be taken over into modern use because of their antiquity, because they have lasted so long. Telling how long they have lasted makes many people forget to ask what use can be made of them having lasted so long. Can they really be worn where they will be seen? Do they fit men's experience to-day, as they fitted men's experience day before yesterday? Do we really desire them because they wore well when men wore them, If men will not wear them, of what good is it to point out their wearing quality? If we get them, they have to be made over to fit us, and the result is not entirely satisfactory. The

truth is that this sort of appeal is poor advertising for both kinds of clothing. Times change, the world changes, men's thoughts about the world change. In religious vocabulary some words show vitality and grow into new meanings, retaining venerable associations yet containing fresh significance. But some words also venerable, some ideas also to be revered, are nothing more. They do not adapt themselves to the new generation, they misrepresent the original faith of to-day. We do not take our father's medicine, we do not employ our father's conveyances, we will not wear our father's clothes. Why should we cling to things in faith no longer healing, no longer useful, no longer fitting?

"Hopeful words send forth, and you will comfort find.
Earnest work pursue, 'twill give you peace of mind.
Active strive to be, you'll then have strength each day.
Loving thoughts express, and joy will come to stay.
Thoughtful acts perform, and you'll turn wrong to right.
Helpful hands stretch out, they make life's burdens light."

Bad dispositions require some time to grow into bad habits, so that by gradual deprivations, and while we are but staggeringly evil, we are not left without thoughtful rebukes and merciful interventions, to recall us unto ourselves.

—*Sir Thomas Browne.*

RELIGION AND LIFE

REV. GEORGE T. BILLINGS

Of the First Unitarian Society, Lowell, Mass.

Some men treat religion as a sort of cure for disease. In their eyes religion is for the weak and sickly, not for the strong and well. Something of that idea lurks behind Calvinism and the teaching of Augustine. According to that teaching man was totally depraved and unable of himself to win salvation. But that was not Christ's idea. Of his own impulse the Prodigal sought his father's house, and for Jesus religion was a power to develop life. It was for the strong as well as the weak, for it inspired the strong to help the weak. Religion, indeed, made such demands upon men that even the strongest often stood appalled at them, but religion was the power that held men to their task. "I can do all things," said Paul, "through Him that strengtheneth me." That is the true thought of religion. Religion is capable of making every man a greater power than he ever dreamed he could be.

Stop, look, listen, when the impulse comes to condemn, censure or even criticise. Stop—to be sure you are right. Look—at the temperament, environment and training of the offender; see if there are not excuses or extenuating circumstances at least. Listen—to the tender, sympathetic voice at the bottom of every human heart, pleading for the divinity of the individual, and for the recognition of the God in each man, instead of the beast. Gradually, by realizing this, we shall be transformed from harsh, censorious creatures, into loving, tolerant, kindly ones.

—*Anon.*

KEEPING IN THE CHANNEL

REV. MAXWELL SAVAGE

Of the Church of the Messiah, Louisville, Ky.

A man's mental activities and moral inclinations should be on account of and not in spite of his theology.

If this is not so there is an inward antagonism, unconscious perhaps, destructive of either moral standard or the theology.

Such a man is hindered from maturing in that freedom of the spirit which Jesus offered to all who would follow him.

Religion and morality must shine as one light to him who would see God.

In the navigation of the Great Lakes there are narrow places where the pilot must keep two lighthouses in range with each other, one near, the other far, yet both shining as *one* light to him, else he will go on the rocks.

So our message is to man: Keep religion and morality not separate, but as one guiding light, and you will not lose the channel.

I have absolutely no sympathy with the notion that mere presence in church has any value. I have absolutely no sympathy with the notion that there can be any such thing as conscious worship of God, which does not involve spiritual uplift and insight, consciousness of personal weakness and failure, desire and determination to live our lives better. The sermon and the service that send people home self-complacent, self-satisfied, with a feeling that they are properly well pleased with themselves, that they are good enough, that their present attainment is satisfactory, — such sermon and service seem to me valueless.

—*Edwin G. Brown.*

There is just one point where you, the real you, can be injured. There is just one way in which you, the real you, can be harmed. That point is your own honor, that way is your own act. Let us get this thought into our minds. Let us get down to bed-rock in our thinking. The mistakes that our friends make,—the mistakes that our enemies make,—of what concern are they to us? There is something better for us to think about. The wrong-doing of our neighbors can't harm us. Our foolish anger, our foolish resentment, our foolish notion that we can be harmed by the act of another person,—these can and do harm us. Of these we can be rid. It is within our power to put these eternally from us.

—*Edwin G. Brown.*

NOTES

It is interesting to notice that the Iowa Conference will meet this year in a Joint Convention with the Iowa Universalist Convention, on Oct. 2-3-4, at Boone, Iowa. The programme presents many attractions, amongst which is an address by Rev. Effie McCullum Jones, D. D., upon the subject, "Denominational Machinery, the Vehicle of Spiritual Progress"—a practical and timely subject, indeed.

The Tuckerman School for the training of Parish Assistants and Sunday school workers will open at 25 Beacon street, Boston, on Oct. 3, at 9.30 a. m. The prospectus of lecture courses presents a rich and varied curriculum. Bible study, psychology, denominational history and methods, social betterment, pedagogy and many other subjects will receive attention by well-known lecturers and practical workers.

It is gratifying to learn that practically all the churches within the limit of the Western Conference are supplied with settled ministers. There are a number of changes in the Southern field, while among the churches of New England several pulpits are vacant and others soon to become so. On the Pacific coast there were, by the last report of Dr. Wilbur, three or four vacancies, while the new churches of the Northwestern Provinces are practically all provided for.

News reaches us from Great Falls, Montana, that the society there has just dedicated its new church building. It is located near the courthouse in the centre of the city, and is convenient to all the car lines and other avenues of approach. Great Falls has recently rapidly expanded and promises to become a great metropolis of the Northwest. It is the home of Honorable Paris Gibson, who is the most conspicuous citizen of the city and one who takes a great interest in the Unitarian society. He is also one of the vice-presidents of the American Unitarian Association. The new church building is so constructed as to be used for purposes of worship at the present time, and when the society has reached larger proportions it can be used as a parish house, a larger church building being erected upon the ample lot.

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Proceedings and Papers of the Fifth International Congress of Free Christianity and Religious Progress

ENGLISH VERSION

Edited by Charles W. Wendte and V. D. Davis

No previous International Congress has been followed by so voluminous and important a Report of papers and addresses as the one recently issued of the Congress held in Berlin from August 5 to 10, 1910. The introductory matter consists of a preface by J. Estlin Carpenter, a summary of the Congress by C. W. Wendte, the "Three-fold Congress Sermon," the Presidential address, the addresses of the foreign delegates, and the report of the General Secretary, Mr. Wendte; then follows the main portion of the Report, which is divided into eight parts, covering the large matters of international liberal Christian interest the world over.

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